

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. III.

HARTFORD, FRIDAY MORNING, APRIL 17, 1840.

NO. 5.

THE CHRISTIAN SECRETARY,
is PUBLISHED EVERY FRIDAY MORNING, AT THE
Office, corner of Main and Asylum Streets,
Third story, entrance 184½ Main st.

TERMS.
Subscribers in the city furnished by the carrier at
\$2.00 per annum.
Papers sent by mail, at \$2.00 payable in advance
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscri-
bers.

ADVERTISEMENTS will be inserted on the usual
terms of advertising in this city.
All LETTERS AND COMMUNICATIONS on subjects
connected with the paper, must be addressed to the
Editor—post paid.

Printed by WALTER S. WILLIAMS.

From the Baptist Missionary Magazine.

CONNECTION OF THE BRITISH GOVERNMENT WITH
IDOLATRY IN INDIA.

Perhaps some of our readers may occasionally
enquire, why the gospel does not more immedi-
ately and invariably prevail over the ignorance, su-
perstitions and miseries of idolatry, where it has
been brought into contact with them. Especially,
since reading in our two last numbers de-
scriptions of some of the Hindu pujas, they may
be tempted to ask, why have not these abomina-
tions been abolished by the light of truth and the
influence of the powerful Christian government
under which they are practised? They may be
startled when told that though this is nominally
a Christian government, instead of giving its sup-
port to the gospel, and its influence to promote
the diffusion of Christianity among its pagan sub-
jects, it has joined itself to their idols, and both
directly and indirectly sustained and perpetuated
those very abominations, for no better motives
than worldly policy and love of gain. It is be-
lieved that the extracts which follow, while they
establish this fact, are calculated to extend our
view of the subjects of prayer which demand the
attention of those who labor for the conversion
of the heathen, and to arrest a decline of confi-
dence in the power and efficacy of divine truth.
The first, from the Calcutta Christian Observer,
is given as a reply to the question put by a writer
in that publication, "What has the interference
of government to do with the support of idols?"

I reply, it might with much more propriety be
asked, "What has it not had to do with?"

Ask the natives themselves, and they will without
hesitation tell you, that if government had left
the temple to itself, it would have been, like
those of Bhambaneshwar, overgrown with weeds
—a monument of folly crumbling to decay and
but rarely visited. Let it be asked, Who has
been engaged in collecting the tax, superintend-
ing the servants, and regulating all the affairs of
the idol's establishment—providing the British
cloth to the annual amount of 1080 rs., to adorn
the *Ruths*—selling old cars "that can no longer
be instrumental to the homicides of Jugurnath"
—providing "new idols, whose cost actually
amounted, from 1829 to 1831, to the sum of 5,
500 rs.?" Who is it that has made every ac-
commodation, *avowedly* for the convenience of
the natives to visit their far-famed idol?—that
has sent out servants (allowing them a certain
sum of money for every pilgrim they bring), to
persuade persons from a distance to come and be-
hold the wonders of their god?—that has, in
short, mixed up and identified itself with idolatry
in every possible transaction? I answer, and I
blush for my country while I do so, "It is govern-
ment! Yes, a professedly Christian govern-
ment—a government which might be the light
and glory of the world!"

What can we as enlightened men and Chris-
tians think, when we hear the missionaries of a
false god (or may I not rather say of a Christian
government—for they go out under their *auspi-
ces* and *directions*, and are supported by them),
in proclaiming the greatness of Jugurnath affirm,
"That he has now so fully convinced his con-
querors of his divinity, that they have taken his
temple under their own superintendence; and
that to provide him an attendance worthy of his
dignity, they expend thereon annually nearly
50,000 rs.!" inspecting with care every depart-
ment, and punishing any negligence in the ser-
vice of the god?—that, although the British so
far surpass the Hindus in other knowledge, they
are so fully convinced of Jugurnath's deity that
they command a portion of food to be set before
him?—that they in reality worship him; and al-
though, from their being unclean, the god cannot
permit their approach within his temple, yet at
his festivals they testify their veneration, by pro-
viding him with superfine cloth with which to
adorn his car—which they formerly supplied from
their own store-house in Calcutta—and since its
abolition they have given money for its purchase?
—that they appoint officers to see that due order
is observed in his worship; and that some great
men attend to grace the solemnity with their
presence?—that they need money, and being
convinced of the transcendent benefits to be ob-
tained from beholding him, they levy a small tax
on those who would behold him?—that they are
themselves paid, and persons sent forth by them,
to persuade all who wish for a full remission of
sins, to come and behold the god in all his majesty?"

"It was said by one of the principal natives,
that a Parihari, in 1821, despatched one hundred
agents to entice pilgrims, and the ensuing year
received the premium for 4000 pilgrims! He
was at that time busily engaged in instructing
one hundred additional ones in all the mysteries
of this singular trade, with the intention of send-
ing them to the Upper Provinces of India."

Whilst the government thus allows the broad
black seal of idolatry to be stamped upon its
name; whilst it provides every encouragement
and accommodation; whilst it employs its hun-
dreds of inveigling ambassadors, whose salary is
proportioned to the number of unhappy pilgrims
they can induce to add to its funds; whilst it con-
tinues its "19 officers at the Sadar kacheri on a

monthly salary of 260 rs.; its 26 at the Ghat
Athra Nala on a salary of 165 rs.; its 17 at Ghat
Lokanath on a salary of 111 rs.; its 15 at the
temple, on a salary of 89 rs.—thus making a to-
tal of these established officers, &c. of 77 in
number, at 625 rs. per mensem, to which add the
European collector's salary of 500 rs. per men-
sem, and 1-2 per cent. commission on the
amount of tax collected;—(the allowance to offi-
cers fixed at 300 rs. per month and two per cent.
on the net collections, August, 1809;)"—whilst
it continues this authority and holds out these in-
ducements of favor, profit, &c. &c., who does
not see that it is the interest of government, of
European collectors, and of every officer and ser-
vant, from the highest to the lowest, connected with
the temple, to leave no scheme untried to induce
the people to come, and to ward off every attack made
upon this unhallowed connection of a Christian
government with idolatry?

The Calcutta Christian Advocate states in a
late number, that the most positive orders were
soon to be received in India to "dissolve at once
and effectually all government connection with
every shrine of idolatry." It remains to be seen
whether this be so, and whether if such orders
are received, they will command obedience.—
Similar orders of partial extent, have repeatedly
been issued, and have as often been disregarded
or evaded. For the honor of humanity, and es-
pecially for the honor of humanity supposed to be
Christianized, we hope for better things in the
case of those now anticipated.

CREEKS.

EXTRACT FROM A LETTER OF MR. MASON, DATED
CREEK NATION, JAN. 10, 1840.

The opposition with which the missionaries to
the Creeks have for some time had to contend,
appears by the following extract to have recently
assumed a threatening aspect. It is understood
to be instigated by a few unprincipled white men,
and to be limited to them and a portion of the
Creeks whom they have succeeded in exasperating
against the missionaries and the gospel.

The present violence, however, is so great, that
it may render it necessary soon to suspend the
mission to this nation for the present. The let-
ter gives the following account of

An attack on Mr. Mason—Unsuccessful attempt
to secure the offenders—Present condition of
the station at Ebenezer.

It is with peculiar feelings that I inform you
of our present critical situation. In addition to
the other difficulties with which we have had to
contend since we arrived in the nation, I am un-
der the necessity of recording one, which, while
it shows that at present nothing can be done for
this people, also shows the imminent danger to
which we are hourly exposed, while contending
against the uncompromising prejudice and deter-
mined opposition which, to carry its point, re-
sorts to the tomahawk and scalping knife.

On Monday last, as I was walking some 200
yards from our house, I observed three or four
Indians approaching me in a direction to cross
my path. As they were concealed from view
most of the time by a thicket which lay between
us, I gave but little attention to them, until they
advanced within 100 yards of me, when one of
them called out in broken English, "Here is the
—niger missionary—shoot him!" As I heard
this I turned my head just in time to see the flash
of a gun, a ball from which, at the same instant,
passed twice through my coat and vest in front
and probably not two inches from my heart. I
immediately called out to know what they intend-
ed by such conduct? upon which one of them
drew a large bowie knife, and started towards me.
Seeing that he was determined to take my life, I
ran through a thicket where his horse could not
go, until I came to a brook, the banks of which
were covered with an almost impenetrable growth.
I ran down this nearly a half a mile, until I heard
the whooping and yelling of the Indians, when I
looked around, and saw them returning some dis-
tance behind. These facts were immediately
laid before the agent, who accompanied me to
several chiefs, to whom complaint was made of
the outrage. They denied having any knowl-
edge of the affair, or of approving it. The prin-
cipal chief gave me to understand that he would
do what he could to render me safe until I could
get out of the nation. Two days since a coun-
cil was held, and a party of light horse troops
were ordered to go through the nation, and if pos-
sible, to ferret out the criminals. As yet they
have heard nothing from them. How much sin-
cerity there is in these movements of these other
chiefs, I know not, but I have seen and heard so
much of Indian treachery, that I place but little
confidence in them. The immediate cause of this
unfortunate occurrence was doubtless, I think,
owing to the improper conduct of some, who call
themselves missionaries, together with insinua-
tions of some white men, that we were no better
than they. Yesterday I visited Fort Gibson for
the purpose of obtaining accommodations for my-
self and family, until a boat arrives, which may
not be for several weeks. I did not succeed,
however, as (owing to the recent arrival of troops
from Fort Towson and Fort Leavenworth, for the
purpose of settling the Cherokee difficulty,) every
nook and corner was crowded to overflowing.—
What course I shall next take is uncertain. I
think some of purchasing a canoe, and descend-
ing in it as far as Fort Smith, at least, where I
can probably find boats for Little Rock. This is
my situation at present. I cannot step out of
doors without danger of being shot. When we
lie down at night, we fear the house will be burn-
ed down over us before morning. We are told
by almost every one, that it would not be strange
if the Indians should burn and plunder it at any
time.

THEN PILATE TOOK JESUS AND SCOURGED HIM:
—John xix. 1. The Evangelists have all de-
scribed Jesus at the bar of Pilate; who shall de-
scribe Pilate at the judgment seat of Christ?

He that reproves another's fault, and approves
his own, is a hypocrite.

THE DOCTRINES OF THE GOSPEL.

From the Inaugural Address of Prof. Magnanin, of
Hamilton Theological Institution.

Where a religious teacher fails in communi-
cating clear views of divine truth, it will generally
be found, that one principal cause is a want of
clearness in his own conceptions. So far as his
own knowledge is defective, so far, it is self-evi-
dent, there must be a defect in his instruction.
If his own faith is vacillating, he cannot, surely,
settle the doubts of others; if his own mind is
confused, confusion and darkness are likely to
reign over the minds of his hearers. The at-
tempts of such an one to explain the doctrine of
the gospel, may result only in the impression
that the Bible is a mere collection of conflicting
and contradictory sentiments; or, if he endeavor
to urge upon the conscience the neglected com-
mands of God, it may be in such a manner as to
flatter the sinner that his own obedience is a
sufficient ground for his pardon and restoration
to the divine favor. But where the doctrines of
the Bible are clearly conceived, they can be
clearly communicated—communicated in all their
harmony and consistency with the whole system
of revealed truth, and in such a manner too, that
even those doctrines which have generally been
deemed the most repellant to corrupt nature,
may be made the most effectual means of humb-
ling human pride, and of fastening conviction
upon the conscience.

There are some truths, we all admit, which
depend, for their efficacy, upon the connection
in which they are introduced; as some medicines
are salutary in their tendency when properly ad-
ministered, but otherwise, they become deadly
poison.

The doctrine of God's eternal purposes, for in-
stance, should it be improperly introduced and
impertinently urged, may become a savor of
death unto death; but, if prudently employed, it
becomes the *key stone* in the great arch of the
Christian scheme. It may be presented to the
mind even of the young convert, when the first
dawn of a well founded hope begins to illumine
his countenance, and no doctrine is better adapted
to assist his gratitude and to swell into higher
strains that new song which begins to employ his
tongue. The mature Christian also, may be
cheered by its consolations, in all the varying
scenes of life; and the longer he lives and the
higher he rises in spiritual attainments, the stron-
ger his attachment becomes to this cardinal doc-
trine of his religious faith: and after he has so
far advanced in age as to lose all relish for sub-
jects of secular interest, he will still, leaning upon
the top of his staff, delight to breathe out his soul
in sublime reflections upon the sovereignty of God.

There are other truths, of a more practical na-
ture, equally susceptible of perversion. The dis-
tinction between natural and moral ability, no
one can deny, has as real a foundation in nature
as the difference between matter and mind; yet,
whoever will seize upon such a distinction, and
rely upon it as the grand instrument of solving
all difficulties, in the minds of the impenitent,
and of securing their immediate and instantaneous
conversion to God, must trust to a false and delu-
sive hope. It is not by awakening in the bosom
of the sinner a sense of his ability, but by mak-
ing him feel his utter helplessness and depend-
ence, that he can be induced to cry to God for
mercy. All views of human ability are unscriptu-
ral and dangerous in their tendency, which fail
to represent man as entirely dependent upon the
Holy Spirit for every good thought and every
holy desire. And the moment the minister of
Christ attempts to hurry the sinner to immedi-
ate action, by denying the necessity of divine
influence, or by teaching him to act as if there
were no such being as the spirit of God in the
universe, that moment he abandons the most ef-
fectual instrument by which the proud heart can
be humbled, and by which all healthy and ac-
ceptable action can be secured. That moment,
also, he contravenes the example of the Saviour
himself, who, as a pious and learned writer re-
marks, "places the gift of the Spirit at the en-
trance of the Christian life, and directs man to
pray for it as the key and summary of all other
blessings: Ask and ye shall receive. If ye then
being evil know how to give good gifts unto your
children, how much more shall your Father
which is in heaven, give his Holy Spirit to them
that ask him!"

Now, the interest of the Redeemer's kingdom
demands, that our religious instructors be en-
lightened men, that they may never be driven to
the necessity of denying a doctrine for want of
ability to explain it. Such instructors are es-
pecially needed at the present day. With all our
confidence in the general stability of our church-
es, and in the general faithfulness of our ministry,
it is deeply to be regretted, that there is still oc-
casional manifestation a disposition to soften down
and accommodate the truths of the gospel to the
tastes and prejudices of man. Whatever cannot
be explained must be concealed or denied; and
whatever will tend to hasten members into the
church, must be introduced, whether it be
new measures or new doctrines. But our safety
requires us to search for the old paths, and to suf-
fer nothing to allure us from the doctrines which
were first preached by Christ and his apostles,
and were then the means of shaking the founda-
tion of paganism and idolatry; which were re-
vived at the time of the Reformation, and have
since been the means of infusing into the whole
body of the Protestant church, the life of a spiri-
tual religion.

*Wilson's Analogy of Natural and Revealed Reli-
gion.

How apt men are to condemn in others what
they practice themselves without scruple? Plu-
tarch tells of a wolf, who, peeping into a hut
where a company of shepherds were regaling
themselves with a joint of mutton, exclaimed,—
"What a clatter would those men have raised,
if they had only caught me at such a banquet as
that!"

From the Baptist Register.

THE BAPTISM OF JOHN.

INFORMATION WANTED.

1. "The baptism of John, whence was it?"—
of the law or the gospel?

2. If of the law, why did John prohibit the
scribes and pharisees—the chief men of the na-
tion, observing it? Had he, or has any man, the
right to prohibit his countrymen observing the
laws of his country?

3. Did not John preach the gospel? If so, was
not his practice gospel? Or did he preach one
thing and then practice another?

4. Was not the supper, instituted by our Sa-
viour, a gospel institution? Is not gospel baptism
a prerequisite? Who baptized Christ, and those
that sat at the table with him? And was that,
or was it not, gospel baptism?

5. If of the law, why did the pharisees and law-
yers reject it? Would they who were so tena-
ciously attached to their laws that they were con-
stantly predisposed to add, rather than diminish,
have been likely to have rejected it?

6. If a Jewish ritual, how could John, by call-
ing upon the people to observe it, have been "mak-
ing ready a people," "preparing the way of the
Lord?" Would he not rather have been hedging
up the way of the Lord?

7. If a Jewish ablution, why did John dip them?
Why not dip themselves, as was their practice?
Why this change? Why commissioned from the
court of heaven to do it, so long as it was already
established?

8. If a Jewish ablution, then Christ never
submitted to gospel baptism. What then does
Paul mean when he says, "we are buried with
him in baptism?"

9. Does not the baptism of John substantially
agree with that of the apostles? In their com-
mission, both being divine; in their subjects, be-
ing penitent believers; in the mode, "both went
down into the water;" in the name, both baptized
"in the name of the Lord." (See Acts x. 48,
where Cornelius was baptized, and Paul's account
of John's baptism, Acts xix. 5.)

10. Why do Pedobaptists attach so much ab-
surdity to the ordinance of baptism now—find-
ing it, as they suppose, shrouded in the mist
and fog of uncertainty? Have they any better re-
ason than the chief priests and elders of the people
had, in the days of our Saviour, who could not
tell whence it was?

11. Why are any disposed to reject John's bap-
tism? Possibly, for the same reason that a crim-
inal attempts to invalidate the testimony of the
best witness who appears in court against him.
He will speak too much truth—his testimony will
condemn him.

12. Did not the enemies of Christ reject
John's baptism? Did not the friends of Christ
reject it?

Reader, which side will you take? Will you
reject it, and thus take your stand in the ranks of
those were his enemies, or will you embrace it,
and thus class yourself with his friends? O, if
you love the precious Saviour, I entreat of you
never, in faith and practice, side with those who
were once the enemies of Christ.

AN INQUIRER.

THE USE OF THE DEAD TO THE
LIVING.

Solomon has said, "It is better to go to the
house of mourning than to the house of feasting;"
and "by the sadness of the countenance the heart
is made better." Thus, at all events, it should
be. One object of the Creator in suffering our
friends to steal away from us and the world in the
manner they do, is that the survivors may be made
better by it.

Say what we will, the change of the counte-
nance, as an inspired writer has termed it, or the
dismission from this world, is a solemn event.—
It is an era in our existence. What though it be
true that

"The knell, the shroud, the mattock and the grave,
The deep dark vault, the darkness and the worm,"
are but bugbears of a winter's eve—the terrors
of the living, not the dead? What though it is
also true that

"Man makes a death which nature never made,
And feels a thousand deaths in fearing one."

Still death, like life, is a serious matter; and I
have no doubt that Divine Providence designs to
have it so regarded.

When it comes to pass that in consequence of
his transgressions, or the transgressions of those
who preceded him, or both, an individual is laid
low and his spirit departs; or when a person
comes to the grave in natural old age, if such a
thing ever happens, it is no doubt the design of
him who has the keys of death and of eternity
to arrest the progress and secure the attention
of the living. He speaks to them; and that too
in a terrible voice—a voice which ought not to
be disregarded.

And what is the language of this divine voice?
What does God say to the living by such dispen-
sations? The language undoubtedly is "Be ye
also ready." But ready for what? Ready to
die! Certainly so; would be a very general re-
ply, as I doubt not, to such a question, were it
formally put.

Here however I demur, as perhaps a lawyer
would say. Nay more, I enter my protest.—
How often soever I hear this language used—
this talk, I mean, about preparation for death—
I am always dissatisfied with it. It is unscriptu-
ral. Let us leave it to the Balaams, the Sauls,
and the Ahabs to say, Let me die the death of the
righteous, and let my end be like his. Be it ours
to say, or to feel it, whether we say it or not;
let us prepare to meet God. Let us prepare to
live. Let us prepare for eternity. Death, to be
sure, as the gate to eternity, is a serious thing;
and the death of a friend or a neighbor demands
our most serious and solemn consideration; not
for death's sake, I again say, but for that life's
sake, to which death leads.

"Why start at death? Where is he? Death arrived,
Is past; not come or gone; he's never here.
Ere hope, sensation fails; black boding man
Receives, not suffers death's tremendous blow."

There is a preparation for death, it is true
but it is included in the preparation for eternal
life. He who lives a life of purity and temper-
ance and holiness, in the largest sense of those
terms, is preparing, through the mercy of God in
Jesus Christ, not only to meet God but to meet
death itself, so far as any preparation can be
made. So far as there is any consciousness in
death, such a person stands by far the best chance
of dying peacefully and happily. But it is to be
prepared for the life that is beyond the grave,
rather than for the mere act of passing the
bridge that leads to it, that should most concern
us.

When a friend dies, let us feel the full force of
the lesson his death is intended to inculcate. Let
nothing interrupt the train of thoughts and feel-
ings which the circumstances naturally suggest.
Let us give way to our feelings, and full vent to
our grief, if indeed our grief is not too deep to find
a vent: for in the deepest grief, says Dr. Rush,
tears do not flow.

I say let us give way to our grief. By this, I
do not mean to deny that there may be such a
thing as excess of grief, or a degree of grief
which is injurious to health; for such a thing may
sometimes be known. Still it is unusual. For
one who grieves too much, twenty perhaps in
fifty do not grieve enough. There seems to be,
as it were, a general concurrence of fashionable
circumstances to prevent it. One would almost
think there was a general unbelief in, if not hos-
tility to the views entertained by Solomon, that
by the sadness of the countenance the heart is
made better. Nay, I have even heard it insisted
by those who profess to believe in good things,
that it was wrong to grieve much on these oc-
casions; and that our minds should be diverted
rather.

It is on this principle, as I suppose, that the
custom prevails of burying our dead out of our
sight as soon as possible—a custom against which
I have already protested. It is on this account,
too, that a great many customs are permitted,
which involve the time, and take up the thoughts
and feelings of the friends of a deceased person,
for a great part of the short period which inter-
venes between the hour of his dissolution and that
of his interment; diverting the current of thought
and feeling from the channel intended by the
Creator, and defeating as much as may be, his
divine purposes. Of some of these pernicious,
immoral—I might say infidel—customs, notwith-
standing the fact that they are countenanced
by many Christians, I propose to say something
hereafter.

W. A. A.

INTERESTING INCIDENT.—A poor laboring
man in London, the wretched slave of intem-
perance, came home in a state of intoxication. He
found that, in his absence, death had unexpected-
ly entered his dwelling, and snatched away his
youngest, loveliest babe. Debased and guilty as
he was, his parental feelings were not destroyed,
and the grief he felt was pungent and distressing.
As soon, however, as its first violence was some-
what calmed, his wife proposed to him (Sabbath
evening though it was) to go and order a coffin
for little John. He went accordingly with a
heavy heart; and passing along (it was in Lon-
don he resided) he saw the lights and heard the
voice of praise in the Rev. Mr. Mortimer's church.
He thought within himself, "I'll just go and hear
them sing, but I'll not stay a moment longer, lest
I hear something that will make me more mise-
rable than I am." The singing over, again he
thought, "I'll hear the text, and then I'll be
off." Emphatic and short the text was read,
"Prepare to meet thy God." Alarmed by the
very sound, he recurred to the resolution with
which he entered, and instantly left the place.—
Turning a corner of the street, a young man ac-
costed him, presenting a small paper, which be-
ing very short, he said would not detain him long
to read it, and hoped it might do him good. He
could not thus refuse what was thus presented to
his notice: but what was his astonishment, when
casting his eye upon the top of the paper, again
he met the solemn words, "Prepare to meet thy
God." They produced an impression which he
felt it impossible any longer to resist. That ve-
ry night he began to pray; but such was the
conviction of his long continued guilt, that he dared
not indulge in any hope of pardon. For some
time he continued on the borders of despair, till
at last he called at the house of one of the secre-
taries of that institution which had put forth the
handbill, so providentially put into his hands.—
Having stated his case, he was affectionately di-
rected to an all-sufficient Saviour, and assured
that he is able to save to the uttermost. "Ah,
yes," he said, "I believe he is able, but can he
be willing to save a sinner like me? So long as
I have trampled on his mercy and love, is it like-
ly there can be any mercy for me?" He was
told of many, the chief of sinners whom Christ
had graciously pardoned and received. But it
was not until after several interviews, and much
conversation, that he could be persuaded to cher-
ish a hope of salvation. Unbelief, however, at
length gave way, and the poor, drunken sinner
is now transformed into a humble follower of Je-
sus, a consistent member of a Christian church.—
N. Y. Evangelist.

THE TWO ROSES.—Being with my friend in a
garden, we gathered each of us a rose. He
handled his tenderly, smelt to it but seldom and
sparingly. I always kept mine to my nose, or
squeezed it in my hand; whereby in a very
short time it lost both its color and sweetness, so
his still remained as sweet and fragrant as if it
had been growing on its own root. The roses,
said I, are the true emblems of the best and
sweetest enjoyments in the world, which being
moderately and cautiously used and enjoyed, may
for a long time yield sweetness to the possessor
of them; but if once the affections seize too
greedily upon them, and squeeze them too hard,
they quickly wither in our hands, and we lose
the comfort of them. It is a point of excellent
wisdom to keep the golden bridle of moderation
upon the affections.

COMMUNICATIONS.

For the Christian Secretary.
MINISTERIAL CHANGES.
The Remedy. No. 10.

4. Still another duty devolving upon the church, to their pastor, indispensable to his continuance with them, is to give him an ample support.

Upon this point then I will not lay myself liable to the charge brought against some numbers, of having "so much reason, and so little of revelation;" though by the way, the charge cannot lie against the former numbers only as they do not so abundantly quote Scripture, but draw out the spirit of Scripture throughout! As proof of the position here assumed, see Luke x: 7, and parallel places in the other gospels; 1 Cor. ix: 1 and 14. But particularly 1 Tim. v: 17, 18.—"Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, thou shalt not muzzle the ox." &c. "The word times, translated honor in the quotation (according to Dr. Macknight), signifies the honor shown to a person by bestowing on him such things as he is in need of." This word is used in Acts xviii: 10, where the historian says the barbarous people "honored us with many honors;" which he readily explains by saying, "when we departed, they lauded us with such things as were necessary." The same word is used in Matt. xv: 3, to denote the maintenance of parents. So also in 1 Tim. v: 3, in reference to supporting the poor of the church.

By the term "double," as used in 1 Tim. v: 17, the Jews understood a plenty, an abundance of any thing. Zion was to receive double at the hand of the Lord for all her sins, i.e., abundant mercy, overflowing grace. The poor widow's oil-crucibles were doubly filled, i.e., to overflowing. Now, says Paul, let the elders who labor in the word and doctrine, be counted worthy of double honor, i.e., an abundant, an ample maintenance.

By this passage, thus naturally explained, all narrow and cheap policy on the part of churches is peremptorily condemned. The doctrine that poverty in a minister tends to his humility, is not conceded to, and is too weak and insipid to be reckoned as an objection to the doctrine of Paul, the inspired divine.

The minister in changing his location is frequently charged by the people he has left, with mercenary motives, with the sordid desire, merely to increase his wealth; when upon that very church, the censure can often fall back, of having kept their pastor so poor as placed him under temptation to accept a liberal salary from another church, (which it is very sinful for a church to do,) or, as actually drove him from sheer necessity to go where he and his family could live.

No minister can be as suitably fitted for his spiritual labors, with his mind filled with anxious concern about his own and family's support, as without it; which a liberal support would do. It is not pleaded that the pastor should be made by his people what is generally termed wealthy, and abundantly supplied with superfluities. He should not live on the people as an insupportable burden to them, but with them, thriving pecuniarily-wise as they shall thrive, and be rendered in his living as comfortable as themselves. Such I believe to be the spirit of scripture, law and gospel.

The above point is generally considered a delicate one for a minister to dwell upon, and too many professing christians are glad to have it so. But as I am not a settled pastor, and not depending upon any church for maintenance, I have felt it duty to brook the charge of indelicacy, and speak out in favor of my suffering ministering brethren in Connecticut. They are dealt with too roughly for their so frequent removals, and it is time that this matter should be rightly understood before we deal so liberally in censure. I speak unhesitatingly and decidedly to my brethren, that the duty of liberally supporting pastors and their families, must be more abundantly, PROMPTLY, and honorably discharged, before we can expect to behold a permanency in ministerial settlements, which all seem so much to desire.

EUDOLPHUS.

P. S. MR. EDITOR.—I have now done. For the present I will let my heart, my head and my pen take their rest. I perceive I differ from many brethren, but such is "mine opinion," to which I am inclined to adhere still tenaciously.

You and your readers will accept my thanks for indulgence and patience in perusing these numbers. Could they all be collected together and read through at a sitting, the points might appear with greater precision and felt with greater force.

Sickness in my family (though we are now convalescent) has prevented the earlier preparation of this last number.

For the Christian Secretary.

RETIREMENT AND MEDITATION.

When the mind is weary with the cares of life, it is sweet to him who loves to hold communion with his God, to retire where no eye can see him but that of his heavenly Father, and pour out his soul before Him, whose ear is ever open unto the cry of humble and contrite ones. It is there he views, instead of an angry God, a reconciled Saviour, who appears the chief among ten thousands, and the one altogether lovely. It is there he views, by an eye of faith, the kingdom which the God of heaven hath set up; which is an everlasting kingdom, subduing all other kingdoms, and the stone which was cut out of the mountain without hands, filling the whole earth. There he beholds the supreme loveliness of his Saviour, who is the brightness of his Father's glory, brighter, far brighter, than those brilliant gems which bespangle the ethereal vault. It is there the intrinsic value of the word of God is portrayed before him, and he resolves to strive more to obey its holy precepts, and to hold in deeper veneration its divine author. Yes, in the retirement of his closet, the Christian feels the soft breathings of the celestial dove, and inhales the balmy air of heaven. The eye of his mind glances forward through the dark vista of the future, and rests on the inheritance which he is heir to, by being made a child of God, a joint heir with Jesus Christ. With these reflections he goes out into the world, and viewing his inheritance but just before him, he meets, with serenity and composure, all the trying vicissitudes of life. In

short, there is a heavenly calm within the breast of him who walks humbly with his God; who meditates frequently on this world, and is much in prayer, which none knows but him that feels it. He is fed from the ambrosial store, and drinks water from the river of life.

O, if the thoughtless, giddy world but knew the holy pleasure enjoyed by the devout soul that communes in secret with his God, they would turn from pursuing happiness in this fading world, and seek it in Him who is the giver of all our blessings, and of eternal joy.

GAMMA.

From the Baptist Record.

NEW ORLEANS, Feb. 11, 1840.

DEAR BROTHER:—Friday of each week is a day regarded by many, in approaching the mercy seat, for supplication, especially for ministers of the Gospel, and those preparing for the ministry. And what object more important? Fields in every clime are whitening for harvest, and truly, at the South and the West may it be said, "How beautiful are the feet of those who preach the gospel of peace, and bring glad tidings of good things." The tide of emigration is rolling on with increased rapidity. To save the heterogeneous mass which are filling up the Southern and Western world from moral pollution, the salt of Divine grace is needed—Ministers and teachers, filled with the Holy Spirit, should increase in proportion. It is not so,—counties, townships, villages, and cities are lying waste, while the seeds of moral death are taking deep root. New Orleans should be a central point of moral attraction—the fountain head of purity, whence streams should issue, fertilizing the surrounding region. Here Churches should arise; Depositories of Bibles and Tracts established, supplying the vast interior; religious periodicals circulated, &c. But can these things be? Unbelief might suggest, viewing the present gloomy aspect:—"Behold, if the Lord should make windows in heaven, might such a thing be?" But there must be a beginning. The question now is—"Can the Baptist cause ever rise and flourish here? Where, on the globe, have our peculiar sentiments been unfolded, in simplicity and love, unattended with remarkable success? Seemingly, every unprejudiced reader of the Bible is prepared to embrace them. True, a Baptist minister to succeed here at the present crisis, must be of a peculiar stamp, one of no common order. Learning, talents, polished exterior, important as they are, without ardent piety, would be as the small dust of the balance. He must come solely as an ambassador of Heaven, to live and die with the people; to remain, not only the winter months, but the whole season, not counting his life dear unto himself, that he may win souls to Christ. Nor need he fear, if justly temperate in all things. It is intemperance in some of its varied forms that sweeps the thousands to a premature grave. He must be a holy, devoted, consecrated man, taking the lead in every good word and work—in fastings, and prayers, and watchings, and self-denials, &c. Such a man, pleading the pure undiluted "Word of Life," with holy zeal and love, will prosper, will gather a people bringing forth fruit to eternal life.

I say at "the present crisis," for the Baptist name (from untoward events,) has become a "hissing." A new standard must be raised; strong faith is requisite—a minister of the Baptist order who comes here now, must rely wholly on the arm of the Lord, not conferring with flesh and blood, or think of entering into other men's labors, of rearing a Church on the old foundation; it will not stand. New materials must be gathered, and the old ones will come in as the building goes up. The summer here, I do believe, is the harvest season for souls. The rage of speculation subsides, the firm grasp of the world is loosened, and the mind better prepared for serious reflection. Are any laid on the pillow of disease and death? Then, if ever, the man of God is needed to shed the tear of sympathy, and point the soul to the "Lamb of God." During the winter and spring seasons, New Orleans is in a state of continued bustle and fermentation, a feverish thirsting for gold. The ostensible object of those from abroad is to get rich; not so much to sell and get gain if the Lord will; but to "get rich" at any rate. Many a poor fellow has been wrecked here, and the rock on which he split was that of Demas. The lights of professors, too, if not wholly extinguished, shine dimly. In coming here they find religion unpopular, a thing of little value, the tide is against it, example, precept—all. The closet, the Bible, the sanctuary are neglected—the cares of the world rush in, and the vortex closes! A married lady, four years since from Philadelphia, on whom still rest the baptismal sacramental vows, told me a few days since, she had not visited the house of God since her residence here, that her departures from God were such, that neither judgments or mercies made any salutary impression upon her mind—spiritual death seemed to have taken possession of her soul! This is a single instance, (thousands there may be in this city in a similar state,) showing the danger of departing from the living God, the necessity of a regular ministration of the Word and ordinances, and pastoral visitation.

Very affectionately.

D. F. N.

From the Banner and Pioneer.

EXPOSITION OF ROM. 9: 3.

"For I could wish that myself were accursed from Christ for my brethren, my kindred according to the flesh."

1st. The writer of this text being a Jew and writing to instruct the Jews, doubtless used language that they understood. His brethren here mentioned are not his brethren in Christ or brethren in the Christian church, but his "brethren according to the flesh," viz: the Jews, his own nation, who were a very wicked people, unbelievers in the Saviour, and consequently exposed to the wrath of God.

2nd. Accursed, with the Jews did not always mean banishment from God and Christ, which is the legitimate fruit of sin, but was often used in the same sense as the word crucified. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written cursed is every one that hangeth on a tree." With them, therefore, every one that died on a tree was accursed; but every one that died on a tree was not banished from Christ, for some of the

apostles were crucified, and thereby brought near to Christ.

3rd. The Greek preposition (apo) which is here translated from, will admit of a different signification, for instance, 2 Tim. 1, 3, the same writer says, "I thank God whom I serve from my forefathers with pure conscience," &c. In this passage the apostle did not intend to convey an idea of distance, or separation from his forefathers, but that he served God according to the custom or "after the manner" of his forefathers, and I am of the opinion that the word will bear a similar rendering in the passage under consideration.

4th. If the foregoing statements be correct, we may venture to paraphrase the text as follows:—"For I could wish myself were crucified after the manner of Christ for my brethren, (the Jews) my kinsmen according to the flesh." (This makes this obscure passage plain and easy.

J. H. D.

From the London Revivalist.

BAD SIGNS.

When the members of a church become peculiarly fastidious with regard to preaching—when one minister is dismissed because he is thought to be destitute of talent, another because he wants discrimination, and a third because he needs something else, the sign is not good.

When prayer-meetings become irksome, when no room can be found for them at private houses—especially by such as once welcomed them with apparent delight, you may be sure the sign is bad.

When professors of religion pray and do nothing; are exceedingly zealous while on their knees, but can find nothing to do for the cause of religion, the sign is undoubtedly bad.

When leading members begin to exclaim, "I'll leave the church unless things are managed so and so," no one need be told that the sign is very bad.

When a church loses respect for herself, suffers her authority to be disregarded, her discipline to be set aside, and disorders and immoralities among the members to pass uncensured and unnoticed, the sign is certainly bad.

When professors of religion complain of their minister's preaching that it is too pointed—that it bears too hard upon the lukewarm, the worldly, the avaricious, the nominal professor, the sign is unquestionably bad.

When a few members of a church become so confident of their own wisdom, as to take the reins of government into their own hands, no one can doubt that the signs are bad, and that they will soon be worse.

When the situation of a church becomes such that the proceedings of her members cannot bear the light; when to expose and lay bare the hidden sources of disorder would prove ruinous to the body, you may rest assured that the sign is bad, very, very bad.

From the Christian Watchman.

AN AFFECTING MEETING.

The following simple, yet deeply solemn and instructive incident, well illustrates the nature of the present revival in this city. An intelligent, enterprising man in the walks of business, had become inclined by the feelings of his own mind, and without influence from others, to think on eternity, and the truths of religion. He redeemed time from his moments of relaxation, to read the Bible, and his truths often formed the subject of his thoughts. The more he read, the more he saw the majesty and purity of the truth there revealed, the holiness, justice, and terror of the Divine law, and his own guilty, lost state as a sinner. He was thus led to pray to that God who had revealed this truth, but still he was not conscious of any marked change in his own feelings.

At length his attention became peculiarly drawn to the delineation of our Saviour's life and character, as presented by the evangelists. He read, and admired the transcendent excellence of that character. It formed the subject of his thoughts. So deep and strong were these feelings that he could hardly help speaking of them to others. He was not conscious of having passed through a season of conviction for sin, the thought had not once entered his mind that he was forgiven of God, he only knew that he admired the character of Christ. He had a strong desire to tell others what a glorious being Christ is. He felt so strong a desire to tell an acquaintance of his feelings he had on this subject, that he set out to go to his counting-room, to tell him what a discovery he had made of the beauty and excellence of the character of Christ. It occurred to him that his friend would regard this a singular errand, but on his way, he met the friend whom he sought in the street; and after the customary civilities he observed to him, "I was wishing to tell you how much I have been interested of late, in studying the character of Christ. It appears to me I never knew before what a perfect and excellent being he is." "My dear sir," said his friend, "I have just found him to be precious to my soul." They grasped each other's hands, and the scene which followed may be easier imagined than described.

They immediately retired to the counting-room of the latter, and there spent a few happy moments in telling each other their mutual feelings. And they found a wonderful and striking coincidence. Their present feelings, too, were in delightful harmony, and that on a subject in which they had before felt little or no interest. During this interview, the first individual mentioned, gained evidence of having become a partaker of Christ, and now, together, these two friends, joined to each other by a new tie, "go on their way rejoicing." This is a species of revival which the arch enemy can neither counterfeited nor counteract—this is the finger of God.

SELF-DENIAL.—There is no sin a man can be tempted to, but he will find greater comfort in resisting than indulging it.

"Could I but deny myself my own wisdom and will," said one, "I should never have one restless hour more."

"To conquer a lust is to conquer a kingdom." The Christian soldier when he draws his sword must throw away the sheath.

Who would not deny himself for a time, that he may enjoy himself forever? Deny thyself that God may not deny thee.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 10, 1840.

FAST DAY.

To-day is our annual State Fast. Many of our readers will not receive this paper until the season shall have passed; nevertheless, it will not be too late for humiliation, fasting and prayer. Humiliation—this is what constitutes the true Christian fast, and it is by no means too late for humiliation and prayer, because fast-day has gone by. Humiliation—this is what we all need—there is too little of it in all our services, in all our conduct, in all our hearts. It is no Pharisaical fast that we would advocate—we would fast in the spirit of the poor publican, who smote upon his breast, and cried "God be merciful to me a sinner." In view of the wondrous goodness of God—his unspeakable love—his boundless compassion—and our own coldness, stupidity, and sinfulness—our ingratitude for the manifold blessings we enjoy, and our continual wanderings from the path of our duty; nay, our almost utter neglect of that path—it is humiliation that becomes us—deep, sincere, heart-felt humiliation.

And not as churches or as church members merely, but as citizens of this nation, we have reason for fasting, humiliation and prayer. God, by the gracious influences of his Spirit, is abundantly blessing our land, in addition to the many civil and temporal privileges he has bestowed upon us; but O how much vice and wickedness is abroad amongst us; how many sins have we to answer for as a nation; how many present evils to deplore, and how many threatened ones to deprecate! Let us humble ourselves before God, implore his mercy, beseech him to stay the current of iniquity, to avert deserved judgments, preserve us from war and bloodshed, and teach us as a nation to "do justly and love mercy." With feelings of deep penitence and unfeigned humility, "let us come to the throne of grace, that we may obtain mercy and find grace to help in time of need."

FOREIGN MISSIONS.—Brother D. C. Haynes is now in this State, on an agency for the Foreign Mission Society, and intends to visit as many of our churches as possible, previous to the last week in April. As his time is but short with us, he will not be able to call upon a great number of the churches, but we hope, that wherever he may go, our brethren will be prepared to receive him in that spirit, and with that kind of welcome, which shall be most pleasing to him and to the Master whom he and they alike profess to serve. The annual meeting of the Board of Foreign Missions occurs on the 29th of this month, in New York, and there will be some important questions then to be decided, in connection with the interests of the Redeemer's kingdom. Let us do what we can to encourage the hearts and strengthen the hands of our brethren, and above all, to discharge our duty as faithful stewards of the blessings God has given us.

SIGNS OF THE TIMES.—The New York Observer mentions as one remarkable feature in the present aspect of things, the frequent allusions which are made to religious awakenings, by the secular papers of the day, showing that the increased attention to the concerns of the soul is regarded even by worldly men as a matter worthy of record among the signs of the times. We had noticed this fact ourselves; and also another feature in connection with the above—that is, the peculiar degree of mockery and ridicule with which some of the more scurrilous, as well as avowedly infidel publications, are treating these things. Some of our friends have suffered their feelings to be in a measure disturbed by the caricature representations which have been published in one or two of the "baser sort" of papers, but there is not the least reason in the world for any other emotions than those of pity for the authors. The cause of religion will never suffer from any such attacks, and no Christian will be injured by them, even in the esteem of respectable members of society. Let those who would "put money in their purse" by making a mock of religion, do so if they will; but let them beware lest that come upon them which is spoken in the prophets, Behold, ye despisers, and wonder, and perish!

THE SOUTH AND WEST.—In a preceding column, we have copied from the Baptist Record an interesting (though rather painfully interesting) letter from New Orleans. We, in this favored portion of our land, are apt to forget the moral and religious destitution and death which prevail in some other sections, and it is well that the true state of things should be kept before our minds by the occasional perusal of such accounts as will give us a faithful portrait of the facts.—And while the contemplation should awaken emotions of devout gratitude for our privileges and blessings, it should arouse us to more unceasing and earnest prayers and efforts in behalf of these "dark places" of our beloved country. Our missionary fields are not all abroad. We have some wide wastes and hard ground to cultivate within our own borders. "Pray ye the Lord of the harvest that he would send forth more laborers into his harvest."

☞ The Amity street church, New York, contributed between six and seven hundred dollars last month for Foreign Missions.

BAPTIST PUBLICATION SOCIETY.

The time of holding our anniversary in New York, is close at hand, and we take this opportunity to call the attention of our brethren to the proposition which will be brought up at that time for forming an "American Baptist Sunday School Union and Publishing Society." It will be recalled that a Circular on this subject was issued last summer, by a Committee of the Hudson River Association, which Circular we then published. Were it convenient, we would re-publish it now, but as it is not, perhaps it will be sufficient briefly to direct the notice of our readers to the subject.

It seems to us that such an institution is loudly called for by the wants of our denomination.—The Episcopalians, Methodists, Presbyterians, &c. have each their separate publication societies, which afford them great facilities for advocating and diffusing their peculiar doctrines and sentiments, especially in connection with their Sabbath School systems, and we consider it important that we avail ourselves of similar facilities for promoting what we believe to be the doctrines and practice of Christ and his apostles—to maintain in its purity "the faith once delivered to the saints." There are in the United States about four and a half millions of children between the ages of four and sixteen, of whom about one million probably are under the influence of our denomination; and we believe it incumbent upon us, as Baptists, to labor more efficiently than we have hitherto done, for the welfare of this interesting class of our population. By uniting our Tract Society with a Sabbath School and General Publication Society, organized on proper principles, we shall bring a vast amount of means, the influence of which is now scarcely perceptible, to bear directly upon this point.

The following resolution in relation to this subject, was adopted by the Hartford Baptist Association at its last session.

"Whereas, it is in contemplation to form an American Baptist Sunday School Union, for the purpose of reprinting the standard works of our denomination, and others which may be written by our brethren, suitable for Sabbath Schools; therefore resolved, That we decidedly approve of the formation of the proposed Society, believing that the cause of Christ and the interests of our denomination loudly call for it."

Whether any other Association in Connecticut has acted definitely upon the subject or not, we do not recollect. Our State Convention was held previous to the announcement of the proposition. We trust our brethren will give it the prayerful consideration it deserves, and act with a single eye to the glory of God, and the advancement of the Redeemer's kingdom.

REVIVALS.

The last number of the Christian Watchman contains interesting accounts of revivals in South Gardner, Roxbury, Newton, (Upper Falls) and Lowell, Mass., Great Falls, N. H., and Lonsdale, R. I.

In the city of Boston, as we learn from various sources, the work is peculiarly deep and powerful. In speaking of it, the Watchman says, "Christians are sometimes distressed at the want of feeling on the part of the impatient; now there is so much feeling, they tremble to contemplate it. They feel their inability to give it a right direction. The great object is to direct the present amount of feeling to useful results."

The Christian Reflector mentions interesting revivals at West Cambridge, Somersworth, and Townsend, Mass.

At Concord, N. H., (we see by the Register) fourteen were received into the fellowship of the Baptist church on the 5th inst. At Dover, Portsmouth, Deerfield and Gilford, N. H., and Passumpsic, Vt., the good work is going on.

At Portland, Portsmouth, North Yarmouth, and Topsham, Me., as we learn from accounts in Zion's Advocate, the work is progressing with great power. At the latter place, up to the 24th inst. one hundred evening meetings had been held in succession, and one hundred and twenty-five persons baptized since the 19th of January.

PHILADELPHIA.—Since the commencement of the year, about six hundred persons have been added by baptism to seven of the Baptist churches in Philadelphia.

NEW YORK.—The Advocate mentions the baptism of 135 persons on Monday, the 6th inst., in connection with the various Baptist churches in New York city. Over one hundred were received to the Tabernacle Baptist church, at the March communion. More than two hundred were to be received the present month, at the same church.

Interesting seasons are enjoyed in Poughkeepsie, N. Y., and Newark, N. J. Also on Staten Island, where 29 have been recently baptized.

From various portions of the Southern and Western States, accounts still continue to reach us, of the wonderful works of God by his Holy Spirit, but we have not room for particulars.

NEW MEETING-HOUSE IN BOSTON.—We learn from the Watchman, that the corner-stone of a new meeting-house in Bowdoin Square was laid, with appropriate services, on the 9th inst. Address on the occasion by Rev. Baron Stow. The house is to be erected chiefly by the voluntary contributions of members of the various Baptist congregations in that city, "for the use of a church yet to be formed, and a congregation yet to be assembled." The location is said to be surpassed by none in the city.

A QUESTION TO CLERGYMEN.

Requesting an answer through this paper.

1. Has God determined all the events that take place, from the foundation of the world?

2. Has God elected a particular number from the human family to be saved, from all eternity, and the rest reprobated to be damned?

A. M.

By very particular request, we publish the foregoing, and take the liberty to append a very brief reply, of course without desiring to exclude any correspondent who can furnish a better one.

1. "Has God determined all the events that take place, from the foundation of the world?"

Ans. "Known unto God are all his works from the beginning." He "hath determined the times before appointed." And even when "the kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ," it was, says Peter, "to do whatsoever thy hand and thy counsel determined before to be done." Acts iv, 26-28.

2. "Has God elected a particular number from the human family to be saved, from all eternity?"

Ans. "According as he hath chosen us in him before the foundation of the world," * * * having predestinated unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will." Eph. i, 4, 5. See also Rom. viii, 29; 1 Pet. i, 2. As to the "particular number," John says in the Revelation, "I beheld, and lo, a great multitude which no man could number, stood before the throne," &c.

"And the rest reprobated to be damned."

Ans. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from his way and live." But, nevertheless, "He that believeth not shall be damned."

REMOVALS.—Rev. H. R. Knapp has removed from Essex to New London, and requests his correspondents to direct accordingly.

Rev. Bela Hicks has removed from Pomfret to West Woodstock. His correspondents will please take notice.

Rev. H. A. Graves, late of Springfield, Mass., has taken the pastoral charge of the Baptist church in Lynn, Mass.

Rev. J. W. Eaton, late of Bridgeport, Conn., is Br. Graves successor at Springfield.

Rev. Thomas Winter, late Pastor of the Baptist Church in Northeast, N. Y., has accepted a call from the Baptist Church in Roxborough, Penn., and has commenced his labors with them. Correspondents will please address their communications to him at that place.

Rev. David Wright has removed from Westfield, and accepted a call to the pastoral care of the Baptist Church in Conway, Mass. His friends and correspondents will please take notice.

CHURCH CONSTITUTED.—A new Baptist church was constituted in Rehoboth, Mass., on the 1st inst. Society had been previously formed under the name of the Union Baptist Society, and they are taking measures for the erection of a meeting-house, to be completed by the 1st of September next. Br. Blood, of Brown University, is at present laboring with them.

SUDDEN DEATH.—The Baptist Record mentions the death of Br. B. F. McGill, a licentiate of the Fellowship Baptist church, Mississippi, who reached Philadelphia on the 1st inst., as a delegate from Mississippi to the anniversary in New York. The same evening having passed a few hours very pleasantly with Rev. A. D. Gillette and several friends, he returned to his lodgings at the U. S. Hotel, where in the morning he was found speechless in his bed, with convulsive spasms and in an apoplectic condition. Medical aid was immediately procured, but in vain. He lingered in this insensible condition until 7 P. M., when his spirit took its departure. "In the midst of life we are in death."

CHRISTIAN REVIEW.—By a notice in another column, it will be seen that the fifth volume of this periodical is to commence next month. Our word for it, no Baptist who subscribes for the Review will consider his three dollars unprofitably laid out.

"BAPTIST LIBRARY."—Our readers are referred to the Prospectus for this work, which we publish in another column. The publication will be commenced in regular numbers, once a fortnight, as soon as one thousand subscribers are obtained. Terms, one dollar and fifty cents per annum, if paid upon the reception of the first regular number. Those who desire a valuable series of works, at a cheap rate, may be supplied by leaving their names with Messrs. Robins & Folger.

A notice from Br. Barrows, of Tolland, was not landed in until some time after our paper had gone to press last week. As the time for the meeting is past, of course it is too late now.

ERRATUM.—By an unfortunate oversight, two lines were omitted from the fourth stanza of the poetical article of "Justitia" last week. The stanza should read as follows:

"Tis a spirit which strives for the peace of its neighbor,
As a father desires the best good for his son,
Though oft unrequited, regardless of labor,
Takes the snare from the pathway in which he would run;

Like an angel of mercy, when the dire storm is raging,
It flies to the cottage of suffering and pain,
With the hand of affection its sorrows assuaging,
Ne'er tires in well doing, but repeats it again.

RECAPTURED AFRICANS.—The New York Signal states that one hundred and sixty-eight liberated Africans, captured by the British schooner Skipjack, are sent to Trinidad, to be incorporated into the 2d West Indian Regiment of negroes. Rather a doubtful story. The British government gives no authority that we are aware of, for any such disposition of re-captured negroes.

DEATH OF MR. BETTS.—The Hon. Thaddeus Betts, Senator in Congress from this State, died at Washington on Tuesday morning, the 7th inst. The event was announced in the Senate by the Hon. P. Smith, his colleague, and in the House by Mr. Osborne, and both Houses adjourned. The funeral was attended at the Capitol, on Wednesday, by the President, his Cabinet, both Houses of Congress, &c. His remains were brought home to Norwalk for interment.

We copied an article into our paper last week stating there was reason to apprehend that the pilot boat Sea Gull, attached to the Exploring Expedition, had been lost, and that all on board had perished. The Litchfield Enquirer says that Lieut. Bacon, one of the officers of the Sea Gull, is a son of Asa Bacon, Esq., of that village, who has for some months despaired of ever hearing again of the vessel or crew.

STORE BREAKING.—On Friday night last, at a late hour, one of the watchmen observed a light in the fancy and dry goods store of Gerry Hastings, 240 Main street. Enquiring who was there, he received as answer, "the clerk." The watchman, suspecting all was not right, stepped across the street and concealed himself behind a box. Soon a person came out of the store with a bundle of goods under his arm, and running down Temple-st., turned in to the rear of the old conference room, where he was taken and carried to the watch house. Two skeleton keys were found in his possession.

In the morning he was brought before Justice Mann. He called his name Nathan Ripley, and pleaded guilty to the charge of theft. He was ordered to recognize in the sum of \$500 for his appearance before the County Court on the second Tuesday in August, in default of which he was committed to prison.—Hartford Courier.

CONGRESS.—In the Senate on the 10th inst., Mr. Norvell offered the joint resolution of the Legislature of Michigan, in favor of putting Detroit in a better state of defence, and recommending the appropriation of a sum of money adequate for erecting fortifications there.

Mr. Smith, of Indiana, offered the resolutions of the Legislature of that State, on the subject of the Boundary, and express their concurrence in the resolution to maintain the territory unimpaired.

Mr. Ruggles, of Maine, also presented a series of joint resolutions, recently adopted by the Legislature of Maine, expressing their grateful acknowledgment of the sympathy expressed for them by their sister States, and repeating their declarations, that the time had arrived when the final settlement of the question should be no longer delayed.

In the House, the General Appropriation Bill, for the expenses of the government, has been the principal subject of discussion during the week.

VERY LATE FROM ENGLAND.

By the packet ship South America, Capt. Bailey, from Liverpool, we have London papers of the 19th of March, and Liverpool of the 20th.

In the House of Commons, March 12, many petitions were presented against a war with China, and against paying the British residents at Canton, for the opium destroyed by the Chinese.

On the 13th there was much questioning in the House about Chinese matters, but ministers seemed very unwilling to give information.

In answer to a question from Sir James Graham, Lord John Russell said no official account of the engagement between the frigates and the junks had been received—only a private letter from Captain Elliott, which it was inexpedient to produce.

Heavy complaint is made of Lord Palmerston for neglecting the course of events in that quarter. In the immense volume of papers laid before Parliament, containing 159 despatches, there appear only some half a dozen from his Lordship, and these are little more than formal. Not a line from him appears of a date later than June 1839.

Orders have been received at the dockyard of Woolwich for the speedy completion of the Trafalgar 120 guns, which vessel has been building twelve years. She is to be launched in the course of the ensuing summer. Orders were likewise received for the immediate construction of a large war steamship, of 900 tons burden.

THE SLAVE TRADE.—The Portuguese slave Scorpion, with 710 slaves on board, which were destined for the Havana market, arrived at St. Simon's Bay, Cape of Good Hope, on the 22d December, under command of Lieut. Conroy, of H. B. M. ship Modeste. He reported that the ship Modeste had taken another vessel of the same description with that he commanded.—N. Y. Com. Advertiser.

A correspondent of the N. Y. Journal of Commerce writing from Washington, says:

"Letters have been received here dated Detroit, March 3d, stating that the British are making preparations of a hostile character there, which seemed to have some other object in view than the 'Patriots.' At Bois Blanc Island, which commanded the mouth of the Detroit river, block houses have been built and garrisoned with troops. At many other points block houses are building. Many regular troops are already stationed along the frontier. About 2,000 American Indians had also been gathered, for whom new huts had been built, and they had been supplied with arms, blankets, and daily rations by the British."

A writer in the Eastern Argus, in reference to the statement in Mr. Fox's note to Mr. Forsyth, that there is no artillery in the British forts upon the disputed territory, says—"It is not true; fourteen cannons are masked or covered, in the cellar of the stores at the Temiscamata Lake. I leave my name with the editors."

AWFUL CALAMITY.—One of the most awful calamities that it ever fell to our lot to record, occurred at half past five o'clock yesterday morning, at the factory village of James F. Simmons, on the Pochasest Brook River. The heavy rains of the previous night raised the streams to such an height, that the dam to the upper reservoir gave way, the swollen waters rushed down, overtopping in its course four other dams, until it reached the village, when it carried away two dwelling houses, three small buildings and a building used as a store, machine shop and dry shed. The stream struck the buildings about eleven feet high, and swept them instantly about sixty feet into the channel. One went immediately to pieces; the other floated away and broke in pieces.

There were five families in the dwelling houses. One family was all saved. Of the other four, EIGHTEEN persons were drowned, and only nine saved.

The spot has been visited by thousands, ready to offer every assistance which could be rendered. No language can describe the feelings of the survivors, and of those who were the painful spectators of the scene.—Providence Courier, April 14.

MELANCHOLY ACCIDENT.—We regret to learn that SHELDON CLARK, Esq. of Oxford, and late Representative of that town, fell from a scaffold in his barn, and was so severely injured that he survived the accident but a few hours.—New Haven Herald of Friday.

SINGULAR OCCURRENCE.—A family of eight persons, in Germantown, Pennsylvania, was strangely affected last Saturday morning, on attempting to rise from their beds. The mother rose first, and, on stepping out, fell prostrate on the floor, the father, on hastening to his wife's assistance met with a similar fate. The children being awakened by the noise, and called upon for aid, sprang out of their beds, but on reaching the floor, every one of them sank helplessly down. A fit of severe vomiting ensued, accompanied with violent pain in the head, each one being affected precisely alike. Under these distressing circumstances help arrived, and medical aid being summoned, the cause was immediately detected in a disjuncted pipe of a coal stove in the lower story; the doors above having been left ajar, the gas filled the chambers, and hence the consequences. A few hours longer exposure to this deleterious atmosphere might have proved fatal; as it was, fresh air and a little nursing, were pleased to say, have restored all to usual health.—Germantown Tel.

DISGRACEFUL SCENE.—The Little Rock Times of the 17th inst., says—"It becomes our duty to notice a disgraceful affair, which occurred in the Circuit Court, on Saturday last, between two of our most distinguished lawyers, when the lie was repeatedly given, and leaden instandards thrown from one to the other until not only the records, but the by-standers were completely bespattered with ink and blood.

COTTON.—The Mobile Journal says, cotton continues to come in so fast that they don't know where to stow it. Who is to purchase it?

Died, at Cincinnati on the 3d inst. Mr. Charles Hammond, Editor of the Cincinnati Gazette. He was in the sixty-first year of his age.

HARD TIMES.—"Oh! these hard times!" said the man in broadcloth to his washer-woman, as he turned away from her bill for the last three months' washing. "I have no money now; and he flung himself into the street. I saw him pay ten dollars for a gold headed rattle, and twenty for a new fashioned fur cap. He never thinks of hard times when he wants to deck out his own dandy."

"Oh! these hard times!" said the father as he turned away the schoolmaster who had presented his bill for the quarter's tuition of his son. "Three dollars! in these hard times for school teaching! I cannot pay you but one. Soon after he paid the dancing master ten dollars for teaching the same child the genteel accomplishments of dancing, and said nothing about hard times."

"Ah! these hard times!" said a robust red-faced man, as he turned off his tumbler of brandy and sugar, and paid the bar-keeper a shilling. "I can see no prospect of better. Hard times these for a poor man like me. I cannot get money enough even to buy the comforts of life, let alone the dainties. Why landlord, as you live, I have had to do without butter in my family for a month, and can get no money to buy any. Good brandy, that! and he filled another tumbler. Thus goes this strong abled-bodied man's time and money, these hard times."

"Oh! these hard times!" said a toady as he stretched his legs out over three chairs by his stove; "Oh! these hard times!" and there he sat all day, repeating like a parrot, "Oh! hard times! hard times! I hard times!" And I pitied the man from my soul, for I believe he thought it was hard times, when he alone was to blame for being lazy and spending what's better than money, his time, these hard times."

"Oh! these hard times!" said a young man who had been married a year. "I do not know how I shall live this winter, I can get no money to buy my winter stores." And I followed him home, where I found a man, woman and boy, hired to wait on him and his wife, in these hard times."

Oh! oh! these hard times! and I thought, if these men would be industrious and economical, and content to live within their means, these hard times would soon become easy, and so concluded these hard times would be attributed to these lazy spending men. And while these hard times continue, the industrious must support the idle.

POOR RICHARD.

The Philadelphia Ledger reports a case in which the keeper of a livery stable in that city, who brought a suit against some young men to recover damages inflicted by their fast driving of his horses on Sunday, was not suited. The Judge decided that a contract made either on Sunday or any other day for the performance of work on the Sabbath, was not legal, and therefore the plaintiff could not make out his case.

OUTRAGE.—The Baltimore Sun states that the Brig Boxer, chartered by the Maryland Colonization Society to take emigrants to Africa, was on her return passage, detained at the Isle of Mayo, by the Portuguese authorities. The passengers, three Missionaries, and their friends, and eleven in the steerage, were thrust into prison, and the vessel taken to a port 20 miles distant, to be examined. After the release of the vessel, the authorities refused to return her to the port where the passengers and men were confined, and they had to go to her as best they could, in an open boat. The Boxer put into the Isle of Mayo for a cargo of salt.—N. Y. Dispatch.

DEATH OF CAPT. JAMES RILEY.—This gentleman, who was captain of the brig Commerce, of Hartford, Ct., when it was wrecked on the western coast of Africa in 1817, and whose narrative of his sufferings among the wild Arabs of the desert of Zalahra filled so large a space at one time in the eye of the reading public, died on the 15th of March on board the brig Wm. Tell, bound to Mogadore, (Morocco,) in the 63d year of his age.

The Cincinnati Chronicle of the 1st inst., says: "For the last three or four days, we have had snow, but not averaged over \$2.70. The quantity arriving is very great. In two weeks ending the 28th, more than 10,000 barrels arrived in this city; and it is shipped nearly as fast as it arrives."

The Cincinnati Republican of the 2d inst.—Flour sold on Tuesday last, at the canal, for \$2.50 per barrel.

The Spring Fisheries in this vicinity have very auspiciously commenced. One of the most successful trips ever known, considering all circumstances, was made on Monday, by a small smack from this port called the Watchman. After an absence of about sixteen hours, she brought in upwards of eleven hundred fine codfish, estimated to weigh about ten pounds each on an average. At the very low price of two cents per pound, this extraordinary haul must be worth over two hundred dollars!—Newmarket Inq.

DESTRUCTIVE FIRE IN WASHINGTON.—The building occupied by Langtree and O'Sullivan, proprietors of the Democratic Review, and Thomas Allen, publisher of the Madisonian, was entirely destroyed by fire on the morning of the 11th inst. Most of the stereotyped plates of the Madisonian Papers, now being published by Langtree and O'Sullivan, were saved. Their loss is estimated at from 15 to \$18,000, insurance \$6,000. The materials of the Madisonian office were all destroyed—loss from 6 to \$8,000; no insurance.

FIRE.—The Methodist Book Concern in New York, took fire in the fourth story on the evening of the 4th inst., and although the fire was confined to that story, damage was done to the amount of \$5,000.

BENEVOLENCE.—It is said the late Dr. Parrish of Philadelphia, a man who has been distinguished for his benevolence and goodness, as well as for his intellectual endowments, left by his will \$150 a year for the support of a faithful old horse, with directions that he shall be taken to Burlington, have fresh straw every night, be taken out daily for gentle exercise, and do no hard work.

A New England merchant, who had accumulated a vast amount of property by care and industry, yet still was as busy as ever in adding vessel to vessel and store to store, though considerably advanced in life, being asked by a neighbor how much property he supposed would satisfy a human being, after a short pause, replied, "a little more."

According to the Boston Cultivator, a farmer in Framingham says he can prevent the scratching of hens in his garden, and has often done it by simply tying together the toes of one foot. Each foot has three toes, and the two outside ones are taken up and tied together over the middle one, thus the hen cannot scratch with the tied foot when she stands on the free one, and she cannot stand on the tied one alone and scratch with the other.

A memorial is in circulation praying Congress that the publishers of pamphlets may be placed upon the same footing as editors of newspapers, in respect to the rate of postage.

MARRIED.

In this city, 9th inst. by the Rev. Mr. Eaton, Mr. Elijah Bliss Jr., to Miss Mary B. Case.

At Harlem, N. Y. on the 9th inst. by the Rev. Mr. Summers, Mr. James S. Folger, to Miss Maria L. Allen, both of this city.

DIED.

In this city on the 1st ult. of the dropsy, Mrs. Pamela Porter, wife of Mr. Henry C. Porter, aged 30 years.

In this city, 13th inst. Sarah J., daughter of Mr. Washington Mellen, aged 13 years.

In this city, Friday morning, 10th inst. Mr. Thos. G. Stedman, aged 27 years, son of Griffin Stedman, Esq.

At Mansfield, on the 24th ult., Miss Clarissa Barrows, aged 21 years, daughter of Mr. Robert Barrows.

Receipts for the week ending April 15.

A. Francis, 2 00; H. Pratt, 2 00; Eunice Reed, 2 00; B. Gillet, 2 00; Jason Clark, 2 00.

NOTICE.—The Ministerial Conference of Hartford Association and Vicinity, will meet according to adjournment, in Wethersfield, on the first Tuesday, 5th of May next, at 1 o'clock, P. M. Avon, April 15, 1840. GEO. L. RUSSELL, Sec.

THE Hartford County Temperance Society will hold its Annual Meeting on the 4th Tuesday, the 25th day of April, at 2 o'clock, P. M., in the Lecture Room of the Centre Church, Hartford. D. HEMENWAY, Sec.

The Ministers and Deacons Conference for Litchfield County and vicinity will meet at the Baptist Meeting House in Norfolk on Wednesday the 22d of April, at 10 o'clock, A. M. T. BENEDICT, Sec'y.

NOTICE.—The annual meeting of the Middlesex County Temperance Society, will be held in the Congregational Church in Haddam, on Thursday, the 23d inst., (instead of Tuesday,) at 10 o'clock, A. M. Wm. A. HYDE, Sec'y.

CHRISTIAN REVIEW.

THE 1st number of the 5th volume of the "Christian Review" will be issued about the 1st of May. Those persons who wish to become subscribers for the work, are desired to leave their names and three dollars, previous to the first of May, with Robins & Folger, Agents for the work.

The Baptist Library.

PROSPECTUS.

The "BAPTIST LIBRARY" is designed to be "A Republication of Standard Baptist works." The plan of republishing entire works, in the large and closely-printed pages of the Periodical, will enable us to furnish our patrons with a COMPLETE LIBRARY OF BAPTIST WORKS, at the immense reduction of eighty per cent. from the ordinary prices of the Booksellers. In other words every person who takes this work for five years, will receive, independently of a large amount of miscellaneous matter, about FIFTY valuable works, for only \$7.50, to be paid in yearly installments of \$1.50 each. Again—let them begin to lay aside only 25 cts. per week in readiness for another year, let them do so for 5 years, and we will furnish them with a mass of information, and argument which would cost from thirty to forty dollars at the Booksellers. None, however, will be held responsible for more than one year at a time.

The Baptist Library is designed to embrace five complete departments, which will include the following works, viz:

HISTORICAL.—Ivimey's History of the English Baptists; Benedict's History of the Baptists in America; Backus' History of the Baptists in New-England; History of the Welsh Baptists, from the year 73 to the year 1770, by J. Davis; Semple's History of the Baptists in Virginia; Mann's Lectures on Non-conformity; Jones' History of the Christian Church; Robinson's history of Baptism.

ARGUMENTATIVE.—Booth's Pædobaptism examined; Gale's reply to Wall; Inne's Conversations on Baptism; Ryland's Candid statement; Westlake's General View; Gibb's Defence of the Baptists; Carson's reply to Ewing; Cox's Review of Dwight; Fuller on Communion; Judson's Sermons; Pengilly's Scripture guide to Baptism; Booth's Vindication of the Baptists from the charge of Bigotry; Gill's Tracts; Taylor's Tracts; Wilson's Scripture Manual: The Baptism, or the Little Inquirer, by Wilson Jewell.

BIOGRAPHICAL.—This division will embrace the COMPLETE MEMOIRS of Fuller, Hall, Pearce, Bunyan, Roland, Stoughton, Boardman, Carey, Mrs. Judson, Mrs. Malcom, &c. &c., besides SEVERAL HUNDRED SKETCHES, which will be selected from various sources.

MISCELLANEOUS.—Under this head will be embraced a collection of the most valuable tracts, &c. to be found; together with such NEW WORKS as may appear in future.

Last, though not least, the PRACTICAL and DOCTRINAL department will comprise such works as, The Pilgrim's Progress, The Holy War, The Travels of True Godliness, The Gospel its Own Witness, Booth's Reign of Grace, Booth's Glad Tidings to Perishing Sinners, &c. &c.

Catalogue of Works pledged to be published in the first yearly volume of the Baptist Library.

Westlake's General View of Baptism. Our reader will be able to form an estimate of this work from the portion of it already published.

History of the Baptists in New-England, A.D. By Isaac Backus. Mr. Benedict, the historian, remarks concerning this history—"His (Mr. Backus') historical works contain a vast fund of materials of the utmost importance towards a history of our denomination."

Conversations on strict and mixed Communion, by G. F. Fuller. No Baptist can read this work without admiring it. It is a masterly performance.

Pædobaptism Examined. By Abraham Booth. "As a controversial work it is without parallel. It should be reprinted."

An Examination of President Dwight's discourses on Baptism. By F. L. Cox, L.L.D., of London. A pertinent exposure of modern sophistry.

A Scripture Guide to Baptism. By R. Pengilly. Contains every passage of Scripture upon the subject of Baptism, with brief, but judicious comments, and much other valuable matter. It has passed through nine editions in England, and several in this country.

A Vindication of the Baptists from the charge of Bigotry. By Abraham Booth. "A most valuable treatise. Ought to be studied much, especially by young disciples."

The Watery War. By John of Eaon. This is a Poem, and was designed as an exposure of the absurdity of the Pædobaptist mode of reasoning.

Wilson's Scripture Manual. "Describes the process of conviction, the mind of an inquirer. Scriptural and conclusive. Perhaps the most useful of its kind and size."

Biographical Sketches, of the following characters, and others.—John Asplund, Isaac Backus, Elijah Baker, Robert Carter, Esq., James Chilles, Joseph Cook, Lemuel Coval, Elijah Craig, Morgan Edwards, Benjamin Foster, Daniel Fristoe, John Gano, Oliver Hart, Samuel Harris, Dutton Lane, Lewis Lunsford, James Manning, Richard Major, Daniel Marshall, Eliakim Marshall, Silas Mercer, Joshua Morse, Joseph Reese, Shubael Stearns, Samuel Sullivan, Gardner Thurston, Jeremiah Walker, Saunders Walker, John Walker, Wm. Webster, Peter Werden, John Williams.

In addition to the above, we design, in case our subscription list shall warrant it, to embellish our columns with appropriate and well executed engravings.

We may also state that we shall maintain a correspondence with those brethren who are qualified by their extensive information, to aid us in the important undertaking. For the judicious counsel some of our valuable brethren have already favored us with, we feel grateful, and we doubt not give us such results of their experience and reading as will tend to perfect our plan.

Permit us now dear brother or sister, father or mother, in Israel, who shall read this prospectus, to ask, will you patronize this undertaking? We make our appeal to individuals. Confident we are that the public sentiment of our beloved denomination will bid us God speed. But we ask every parent, every young disciple, every Baptist minister, every Baptist, every person friendly to Baptist sentiments, will you contribute your mite, to sustain this enterprise, at the same time that you will hereby confer incalculable benefits upon yourself, your family and your posterity? To your personal efforts, under God, we exhort to be indebted for the future progress we hope to make in this work.

From the Baptist Advocate.

THE BAPTIST LIBRARY.—We hail this publication

as one which is adapted, if well sustained, to render incalculable service in disseminating truth and dissipating error. Although we scarcely know how to afford the room, we feel ourselves obliged by our views of the prospective usefulness of such a work, to insert a large portion of the prospectus. It will be published every fortnight, at the low price of \$1.50 per annum.

From the Rev. B. T. Welch, D. D.

ALBANY, March 24, 1840.

I have received and examined with great pleasure, the first No. of the Baptist Library, with your prospectus, announcing the design of its publication; and most sincerely do I hope that your enterprise will be sanctioned by the smiles of the great Head of the Church, and rendered eminently successful. I have long regarded a re-print of the standard works of our denomination as an object of very great importance.

Your prospectus is the more gratifying, as it proposes to open those mines in a form that will render their treasures accessible to all who are capable of appreciating their value. There are but few if any among our people who cannot avail themselves of the opportunity you present, to furnish their book cases with the most valuable theological works extant, and from the pens of their own brethren. I trust your publication will be greeted with the favor of the churches, and be liberally supported by their patronage throughout the land.

I cheerfully concur in the above.

J. L. HODGE, Pastor of Green St. Chh. Albany.

BOUNDED VOLUMES.

Those who desire it can have the BAPTIST LIBRARY delivered to them, every 6 months, neatly bound, in Boards, with leather backs, and gilt lettering, at an advance of ONE DOLLAR per year on the price of the work in numbers. As this plan will save the postage, (39 cents,) the extra cost, for the binding and delivery, will be only 61 cents. To do this, we must have as many as 15 subscribers in a place.

ROBINS & FOLGER, Hartford, will receive subscriptions in this vicinity.

AT a Court of Probate holden at Tolland, within and for the District of Tolland, on the 10th day of April, 1840.

Present, NOVATUS CHAPMAN, Esq., Judge.

ON motion of Hiram Rider, Esq., Administrator on the Estate of Samuel Stiles, late of Willington, within said district, deceased; this Court doth decree that six months be allowed and limited for the creditors of said Estate to exhibit their claims against the same to said administrator. And direct that public notice be given of this order, by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign-post in said town of Willington.

Certified from Record.

NOVATUS CHAPMAN, Judge.

JUST RECEIVED, and for sale by ROBINS & FOLGER, and other Booksellers in this city, Letters to the Rev. Leonard Bacon, in reply to his attack on the Pastoral Union and Theological Institute of Connecticut. By Rev. Geo. A. Calhoun. Hartford, April, 17, 1840. 5

Rich Spring Goods.

JOHN OLMSTED & CO. are opening a beautiful assortment of French Prints, Muscadin Lains, and Satin Stripes Challs, in entire new designs; heavy, plain, plaid, stripe and figured Silks; new style Brocha and other Shawls, Scarfs and Hdk'fs, jet and blue black Bombazines of superior fabric, together with a full assortment of Mourning Goods, Gloves, Hosiery, Lace Goods, &c. In our Cloth Room, an extensive assortment of Broadcloths, Cassimeres, Vestings, and goods for men and boys' summer wear, in great variety. In our Carpet Ware Room, 50 pieces Brussels 3 ply and super Ingrain Carpets; 10 bales low priced Ingrain do.; 100 pieces 4-4, 5-4, 6-4 Canton Mattings; 3-4 to 10-4 Oil Floor Carpets; Druggets, Rugs, &c. Also, a full supply of Sheetings, Diapers, Table Cloths and housekeeping articles in the dry goods line, all of which will be sold at the lowest New York prices.

April 17. 5

New Spring Fashions.

MISS C. PETTIBONE & CO. would respectfully inform the Ladies, that they have just received from New York, a Large and Splendid assortment of FANCY, and MILLINERY GOODS, of the LATEST importations, consisting in part of Rich Silks, of various styles, and of colors Embroidered Ribbons, Scarfs, Gloves, Mitts, Linen Laces, plain and Blonde do., French Capes, Collars, and Cuffs, Embroidered Scarfs, rich, plaid, and figured Ribbons, French Flowers, Misses' Leghorn and Tuscan Hats, Victoria Head

POETRY.

From the Boston Advertiser and Patriot.

MY MOTHER.

"My mother—at that holy name,
Within my bosom there's a rush
Of feelings which no time can tame,
A feeling which, for years of fame,
I would not—could not crush."

The world has thrown its trammels o'er
A spirit void of guile;
But one bright thing my memory
Recalls—my Mother's smile.

In foreign lands I wandered far,
In search of fancied bliss;
But one thing spoke my wand'rings o'er,
It was—my Mother's kiss.

I slept—and when the morning broke
Upon my native strand,
A soft touch o'er my forehead stole;
It was—my Mother's hand.

The world's incessant trials sore,
My spirit ill could brook;
But oh, my heart was mild before
My Mother's least rebuke.

I would the slippery paths with joy
Of pleasure's witching dance;
But one thing stopped my wild career;
It was—my Mother's glance.

And oh, in pleasure's rosiest bowers,
Midst mirth, the wild, the high,
One sound arrested every thought,
It was—my Mother's sigh.

And if a future hour for me
Reveals Heaven's purer air,
I owe it to that holiest bliss;
'Twill be—my Mother's prayer.

E.L.A.

MISCELLANEOUS.

"DON'T FORGET TO PRAY."

Dr. Payson, in writing to a kinsman, in an important crisis of religious experience, thus remarks:—

"In your present situation, and for some time to come, your greatest difficulty will be, to maintain the daily performance of closet duties. On your maintaining that part, the fate of the whole battle will turn. This, your great adversary well knows. He knows that if he can beat you out of the closet, he shall have you in his power. You will be in the situation of an army cut off from supplies and reinforcement, and will be obliged either to capitulate, or to surrender at discretion. He will, therefore, leave no means untold to drive or draw you from your closet.—And it will be hard work to maintain that post against him and your own heart. Sometimes he will probably assail you with more violence, when you attempt to read and pray, than at any other time; and thus try to persuade you that prayer is rather injurious than beneficial. At other times he will withdraw, and lie quiet, lest, if he should distress you with this temptation, you might be driven to the throne of grace for help.—If he can prevail on us to be careless and stupid, he will rarely distress us. He will not disturb a false peace, because it is a peace, of which he is the author. But if he cannot succeed in lulling us asleep, he will do all in his power to distress us. And when he is permitted to do this, and the Holy Spirit withdraws his sensible aid and consolations, when, though we cry and shout, God seems to shut out our prayers—it is by no means easy to be constant in secret duties. Indeed, it is always most difficult to attend to them when they are most necessary. But never mind, your Lord and Master is looking on. He notices, he accepts, and he will reward every struggle. Besides, in the christian warfare, to maintain the conflict is to gain the victory. The promise is made to him who endures to the end. The object of spiritual adversaries, then, is to prevent us from enduring to the end. If they fail of effecting this object, they are defeated. Every day in which you are preserved from going back, they sustain a defeat. And if, by praying yesterday you gained strength enough to pray to-day, and if by praying to-day, you gain strength to pray again to-morrow, you have cause for thankfulness. If the food which you take every day, nourishes you for one day, you are satisfied. You do not expect that the food you ate yesterday will nourish you to-day. Do not complain, then, if you find it necessary to ask every day fresh supplies of spiritual nourishment, and do not think that your prayers are unanswered, so long as you are enabled to struggle on, even though it should be with pain and difficulty. Every day I see more clearly how great a mercy it is to be kept from open sin and from complete apostasy. If you are thus kept, be thankful for it."

THERE IS A GOD.

A few days since, while sitting at the breakfast table, and the conversation turning on the truth of Christianity, a gentleman present related the following anecdote, the data of which occurred in this city; assuring us, at the same time, that he received the particulars from the gentleman himself.

The gentleman referred to, was at one period of his life a professed infidel. He, however, became united to a lady holding the truths of Christianity to be a revelation from God. Into the minds of his children he endeavored to instill the same damning principles which he entertained; and it is but natural to suppose that the anxious pious feelings of the Christian mother would oppose, as far as possible, the progress of infidelity in the midst of her beloved children. The father went one evening, accompanied by his son, to Tammany Hall, where a meeting of kindred spirits was held, for the purpose of giving practical illustrations of those infidel principles which they openly avowed. The inventions of man were opposed to the works of his Creator; moons and stars were produced by chemical processes, in order to satisfy the deluded minds of the congregated, that there was no absolute necessity for such a Creator as Christians had absurdly been taught to believe in. The meeting broke up and the father and his son were returning homeward, crossing the Park. The night was

beautiful; the moon and stars shone with undimmed brilliancy, as if in mockery of the vain attempts of deluded man at imitation. The child observed them and said—"Father, those moons and stars which we have just seen were not so brilliant as these?" "True, my son," replied the father, and proceeded to show to his son the result of proportionate efforts. "But," answered the child, "supposing that similar ones were created, who could place and sustain them there?" This was more than the Atheistical reasoner was prepared to answer. These two following simple questions staggered the self-complacent man, proceeding, as they did, from an infant mind. The father returned home an altered man; he is now a faithful member of the body of Christ.—Truly, Lord, "out of the mouths of babes and sucklings thou hast ordained and perfected praise."—*Sabbath School Monitor.*

CHRIST, FAITH, AND THE GOSPEL.

Christ, as a physician, is precious to the sick soul; the malady must be felt before physic will be taken or sought after.

The blood of Christ, which satisfied the justice of God, may well satisfy the conscience of an awakened sinner.

Christ's blood	in the soul's	Ransom,
Christ's Spirit		Comforter,
Christ's word		Food,
Christ's supper		Feast,
Christ's day		Market day.

If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

The imperfections of a believer's sanctification, make him continually depend on Christ for justification.

If we would obey the law, we must rely on the grace of the gospel; and if we would be rightly prepared for the grace of the gospel, we must be humbled by the terrors of the law.

Faith receives all; love works all: hope enjoys all; and humility keeps and adorns all.

Right justifying faith is heart work as well as head work, Rom. x. 10. A string of mere head-notions is no more Christian faith, than a string of beads is Christian holiness.

Saving faith has gospel promises for its foundation of dependence; and gospel obedience for its superstructure.

Faith without works, is a dead faith; works without faith, are dead works.

DEATH OF LORD CHESTERFIELD.

"I saw my dear and valued friend (says Lord Huntingdon,) a short time before his departure. The blackness of darkness, accompanied by every gloomy horror, thickened most awfully round his dying moments. Lady Chesterfield could not be persuaded to leave his room for an instant. What unmitigated anguish has he endured, but her confidential communications I am not at liberty to disclose. The curtain has fallen—his mortal part has passed to another state of existence. O! my soul, come not thou unto this end." Lord Chesterfield's infidelity is too well known to require much comment.

THE BOOK OF ENOCH.—The January number of the Biblical Repository contains an article from Prof. Stuart, on the Book of Enoch, from which we glean the following items.

1. It was well known in the early ages of the church. Even Jude is generally supposed to have quoted it; vs. 14, 15. (It is far more probable, however, that Jude was divinely directed to record some ancient quotation of Enoch's prophecy, and that the allusions which he made to the prophecy of Enoch suggested to somebody the idea of supplying the Book.)

2. About fifty years since, three Abyssinian copies of the book were found by Mr. James Bruce, one of which has been translated into English by Dr. Lawrence. A new edition of this was published in 1832.

3. Prof. Stuart thinks the book to be the work of some Christian Jew from the regions of Northern Persia, after the destruction of Jerusalem, and in the last quarter of the first century.

4. The general plan of the book. Enoch, the seventh from Adam, is represented as the author, speaking in the first person. He receives visions and revelations from angels. Like John, his general object is to exhibit the reward of the righteous and the punishment of the wicked; he begins with the apostate angels, gives the names of eighteen of their leaders, the whole number being two hundred, tells how they took human wives; how their children were monsters three hundred cubits high; how they were judged, and confined until the day of judgement. Their punishment is eternal. The author enters into all the secrets of the material universe; winds, storms, hail and cold, heat and motion, are all explained; the retribution of the righteous and wicked is then illustrated in three parables; an astronomical system occupies eleven chapters; a section is introduced about the flood; and the whole closes with an exhortation to all his descendants. Prof. Stuart shows that the book sanctions the doctrine of the deity and uncreated nature of Christ; the doctrine of the Trinity, and the doctrine of eternal punishment—thereby showing what were the views of Christians in early ages, and rendering abortive the exertions of Priests and others, to prove these doctrines the inventions of more corrupt times.—*N. Y. Evangelist.*

PRESERVE THE HEALTH OF THY BODY.

"Good men should be attentive to their health, and keep the body as much as possible the fit medium of the mind. A man may be a good reformer, but what can he do with a disordered instrument? The inhabitant may have good eyes; but how can he see accurately through a soiled window? Keep therefore the glass clean; and the organ in tune. We do not wish you to be finical and fanciful: to live in the shop of an apothecary; or have a medical attendant always dangling at your heels. But be soberly and prudently attentive to the body. Rise early. Take proper exercise. Beware of sloth. Observe and avoid whatever disagrees with your system. Never overburden nature. Be moderate in your table indulgences. Let not appetite bemire and clog the mind. Medical authority will tell you, where one disorder arises from a deficiency, a thousand spring from repletion, and that the Board plays far more than the Sword!"—*Jay.*

SABBATH SCHOOLS AND PRISONS.

A benevolent gentleman visiting a Penitentiary with the view to organize a Sabbath School for the prisoners, as he walked around among them, with the warden, came to one, whose keen eye, and intelligent countenance bespoke a superior mind. He had been educated to a learned profession, but vice had brought him there. When the subject was proposed to him, with an indignant look, he asked, "what can I learn in a Sabbath School? I can teach any one who will come here to teach." "You can learn," said the warden, firmly, "to keep out of such a place as this." The prisoner felt the rebuke, and concluded to become a member of the school.—*Youth's Companion.*

ANGER HINDERS PRAYER.—Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soar upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back by the loud swellings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, that it could recover by the vibration and frequent weighing of its wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministries here below; so is the prayer of a good man; when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duties met with infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and made a tempest and overruled the man, and then his prayer was broken, and his thoughts were troubled, and his words sent up towards a cloud, and his thoughts pulled them back again and made them without intention, and the good man sighs for his infirmity, but must be content to lose the prayer; and he must recover it when his anger is removed, and his spirit is becalmed and made even as the brow of Jesus, and smooth like the heart of God, and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns like the useful bee, laden with blessing and the dew of heaven.—*Bishop Jeremy Taylor.*

A minister meeting with some sailors who appeared to be serious, asked them if there were any more on board, who were of the same opinion with themselves?—"Yes Sir," said one of them, "there are several of us when opportunity presents, meet for reading and prayer; and we hope there are six of us, who are truly changed, who were all vile sinners two years ago, but have been taught to love God, by reading the Bible."

What an encouragement is this, to distribute Bibles among sailors as well as others!

New Store and New Goods.

TWEEDY & BARROWS have taken the New and Spacious Store, No. 263 Main street, where they are now opening, and will continue to open through the season, an entirely New and Extensive Stock of English, Swiss, German, French and Domestic Dry Goods, which will be sold as cheap as at any other Store whatever, either in Hartford, or any other place. Our motto is "Cheap for Cash," and we are determined to fulfil it to the letter. Call and see at 263 Main St. March 27. 2

At Court of Probate holden at Berlin, within and for the District of Berlin, on the 18th day of March, A. D. 1840.

Present, **JOSEPH WRIGHT, Esq., Judge.**
UPON the petition of **MARIA J. Pier, of Berlin, in the County of Hartford, showing to this Court, that she is guardian of Henry Pier, and Paul B. Pier, of Berlin, within said district, minors. That said minors are the owners of real estate situated in said Berlin, viz:**

The home lot so called of the estate of Paul Pier, late of Berlin, within said district, deceased, bounded north on land of Benjamin Slater and John Osgood, south and east on high-way, west on Ira E. Smith, containing about thirteen acres of land. Also one other piece, bounded north and east on high-way, west on Elam Slater, south on Samuel Hart, containing seventeen acres of land; both of said pieces subject to the life estate of the said Maria J. Pier, widow of said deceased.

Also one other piece, bounded north, west, and east on land of Ira E. Smith, south on high-way, containing about seven acres, called the horse plain lot—said minors' right valued at about three hundred dollars. That the avails of said property are needed for the support and education of said minors, and that the last described piece must be sold to purchase a claim held against the other described pieces—praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court, that said guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate office in said district, on the 23d day of May next, at 1 o'clock, P. M. Certified from Record.

E. A. PARKER, Clerk.

At a Court of Probate holden at Hartford, within and for the District of Hartford on the 27th day of February, A. D. 1840.

Present, **SETH TERRY, Esq., Judge.**
UPON the petition of **Austin Burnham, of East Hartford, in the County of Hartford, showing to this Court, that he is Guardian of Julia Ann Johnson, of Hartford, within said district, minor: That said minor is the owner of real estate situated in said Hartford, viz: One undivided third part of about one half acre of land, bounded east by land in the possession of Anna Andrews, west by land of William W. Turner, and north and south by high-way—**

together with the same proportion in the dwelling house thereon standing, valued at about two hundred dollars. That it will be of advantage to said minor to have said property sold, and the avails thereof invested in other real estate to be conveyed to said minor:—praying for liberty to sell said property for the purpose aforesaid, as per petition on file.

It is ordered by this Court, that said Guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 12th day of May next, at 9 o'clock, A. M. Copy from Record.

NATHANIEL GOODWIN, Clerk.

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Walk about Zion.
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Drelincourt on Death.
Memoir of Rev. J. Vail.
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Tolland, March 24, 1840. 2

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